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Christian Education Magazine

Distinctive Ventures in Training
Campus Religious Leaders

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In This Number



DISTINCTIVE VENTURES IN TRAINING CAM-
PUS RELIGIOUS LEADERS *Editorial*

SUGGESTIONS ON DEVELOPING A COUNSEL-
ING TECHNIQUE *Rollo May*

MIND-SETS *R. H. Edwards*

1937 OFFERS—..... *Harvey C. Brown*

COUNSELING AND CAMPUS EVANGELISM.
Henry M. Bullock

SOME PRACTICAL COUNSELING ON THE
CHOICE OF A COLLEGE.
Goodrich C. White

SHORT ARTICLES

BOOK REVIEWS

SPECIAL DEPARTMENTS



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Distinctive Ventures in Training Campus Religious Leaders

New conditions make new problems and new problems demand new types of leadership and training. The college campus is no exception to this rule; neither are areas of religion to be excluded. New approaches to the campus are continually necessary for the simple reason that amid these changes new student religious needs are in danger of going unmet.

The Church, however, is grasping the magnitude of its responsibility in serving, training, and using college youth, and is entering upon an ever-expanding program of student work. This growing program and the efforts of the Church in the student field have abundantly justified themselves at each succeeding step. Each development in this area brings a clearer vision of the teeming possibilities which lie ahead. Religious work with college students is indeed a most challenging and fertile field. The newness of the program, however, and its very success and growth make heavy leadership demands in terms of both quality and quantity, and the Church is trying as best it may be able to serve this need through opportunities for specialized training each summer in the Leadership Schools and Young People's Leadership Conferences at Lake Junaluska and Mount Sequoyah.

This year the fourth annual seminar for leaders in student religious work will be conducted in both Leadership Schools. In addition to that offering, however, a larger number than usual of other courses, strong in academic content and possessing either practical or enrichment value, are available to leaders in campus religious programs. These groups of related courses, adapted to the needs of both adult and student religious leaders and as offered at Lake Junaluska and Mount Sequoyah respectively, are described at length in this issue of CHRISTIAN EDUCATION MAGAZINE. They constitute, we believe, distinctive ventures in training campus religious leaders, ventures in which each person responsible for or interested in the Church's approach to the campus, will want to share. B. M. M.

Wanted: More Contributors

"We are going out into a day where only the massed accumulation of loyalty on the part of ever larger numbers of small contributors will save the day for our spiritual endeavors." These words, from the pen of Dr.

John H. Ness and carried in the *Religious Telescope* of January 2, 1937, express a conviction which for a decade has been gradually growing, both in the force of its own logic and in the cordiality with which it is received by college presidents and Boards of Trustees.

Even back in the '20s, when big gifts were regarded as the only means by which college endowments could be created, a building erected, or even by which an operating deficit could be prevented or paid, some far-visioned college officials were recognizing as an ever-present need the desirability of a strong regularly contributing clientele. Typical of the more or less groping efforts designed to meet this need were the annual "Dollar per Member" campaigns conducted by some of our colleges a few years ago and the annual "Roll Calls" and freewill offerings staged by others.

Recent years have given new impetus to the growing sentiment favoring large numbers of regular donors and the transfer of emphasis from the gifts themselves to the persons giving, from the number of dollars in a single gift to the number of persons making gifts, has found approval on many sides. Southern Methodist University in a recent financial effort made use of the slogan, "Put S. M. U. on your payroll." *More and Better Wills*, a recent book by Alfred William Anthony, endorses the principle involved and cites the advantages accruing from large numbers of bequests even though the amounts involved be small.

William Allen White recently sounded a challenge to the church people of Kansas to rally to the support of their colleges with a sufficient number of relatively small contributions to meet the existing needs of the schools concerned and to give them national fame as centers of religion and learning.

Values which it is claimed are to be derived from a large supporting constituency include:

1. An increased and splendid loyalty from a much larger constituency. This loyalty is said sometimes to amount to a feeling of proprietorship on the part of hosts of individuals, all former donors, and to become a very literal illustration of the scriptural statement, "Where a man's treasure is, there will his heart be also."

2. Small gifts possess surprising cumulative power, and in sufficient numbers aggregate sums of no inconsiderable size. "Despise not the day of small things" is a scriptural passage that may be applicable here, and those who are inclined to doubt the efficacy of large-scale cultivation of small donors are admonished to reflect that the Wrigley and Woolworth fortunes were amassed through huge volumes of very small sales.

B. M. M.



Suggestions on Developing One's Counseling Technique

ROLLO MAY*

YOU are interrupted by a knock on the door, and a student steps into your office. He talks rather incoherently at first, and you notice by the fidgetiness of his manner that there is something troublesome on his mind. Suddenly he begins, "I came in to talk to you about—well, I heard your speech the other night and you mentioned social courage, and I wanted to ask you—you see, I've always had great difficulty in meeting people. That's why I stay away from all the parties and college social gatherings. Sometimes I get so discouraged I feel like quitting school and going home." And as the student goes on to tell you of his loneliness and inner crisis, you realize that the deepest chambers of a young man's soul are being opened before you. It is a great demand and a great opportunity. What to do!

No one will deny that the crucial test of a student worker is the ability to give help in these man-to-man relationships. It therefore becomes of the utmost importance that we concern ourselves with the better development of our counseling technique. In this brief article I can barely touch upon several of the more important considerations in this vital matter. I shall suggest three main points, the first having to do with making the right



ROLLO MAY

contact with the student, the second with our attitude in listening to the student's confession, and the third with the major prerequisite in the counseling process itself.

To make right initial contact and establish rapport with the student it is necessary that the counselor balance *sensitivity and robustness* in his attitude. Sensitivity consists primarily in being able to perceive the meaning of personality in its half-hidden manifestations, such as bodily movements, gestures, and inflexion of voice. To the sensitive counselor everything about the student adds its stroke to the painting of his personality picture. If the knock on the door is weak and hesitant, we know that the student is probably burdened with an "inferiority feeling" and lacks decisiveness and courage. If a student's handshake, for another example, is over-strong and rough, we see that he has energy and possibly "extravertive" tendencies. Taking a chair near the counselor indicates friendliness and good rapport, whereas the counselee's sitting a distance away shows us that a barrier exists in his attitude toward the counselor. The alert counselor can journey far into the deep recesses of the student's thoughts and emotions by reading the meaning in the quaver

* Pastor, People's Church, East Lansing, Mich.; will serve as Director of Seminar on Counseling and Personality Adjustment, Lake Junaluska, N. C., August 12-26, 1937.

in his voice, the flight of his eye, or his nervous movement at the confessing of something of special importance.† In these moments of intimate intercourse one learns anew the meaning of that ancient injunction, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

But the counselor must guard against making his sensitivity too obvious, for the moment he becomes "delicate" or "precious" (this adjective should probably refer to women counselors!), the student will feel him ungenune and withdraw his confidence. Here we see the need of *robustness* in the counselor's attitude, a quality which is aided by a hearty voice and a sense of humor. But another caution promptly arises: students are hypersensitive to overeffusive friendliness and loud back-slapping. This tension between sensitivity and robustness is difficult to establish; paradoxically, one must be sensitive enough to know when to be robust. Being genuinely himself will bring the average counselor closest to the desired balance.

As the interview proceeds and the counselor finds himself listening to the student's confession, it is necessary that the counselor know how to *keep his sympathy objective*. The effusion of sympathy indiscriminately may lend a glow of pleasure to the interview, but it certainly destroys the effectiveness of the counseling process. That curious delusion current in some quarters that the chief function of the student pastor is to dish out sympathy to all comers is not only sentimental but actually harmful. The student who comes with a problem will, to the extent that he is neurotic, attempt

to draw you into expressing commendation of his mental sets. To sympathize is to strengthen him in his mistakes.

I notice a curious phenomenon in my own counseling in this regard: to those students whom I want most to help I allow my sympathy to be least obvious. And correlatively I find myself most ready to give pain to the students I want most to help. In this case the student does not go out of my office thinking what a wonderful person I am; his mind, rather, is full of the painful realization that he must reform his personality. Sympathy, to venture a simile, is like a headache pill: it may relieve the discomfort temporarily, but it does not touch the underlying ailment. And the analogy can be pursued further: it is the good doctor who is willing to give temporary pain for the sake of future sound health.

Now if the counselor is fully concerned with the *person* before him, he will have no difficulty in keeping his sympathy objective. We have an even better quality to suggest, "empathy," which will be explained below.

Let us now consider, howbeit briefly, the major prerequisite, and at the same time the most difficult, in the counseling process itself: the counselor must be able to *put his own ego aside*. Ah, here is the point that gives us pause! Is your counseling merely a re-hashing of your own prejudices? It is possible sometimes to prophecy just what a counselor will say to a student on a problem of love or finances; for example, if we know that the counselor or himself has certain views on these subjects! Then the counselor becomes the norm for the interview, and not the counselee. Here is a test to apply: if you find yourself saying the same things to stu-

† Dr. Alfred Adler's books, particularly *Understanding Human Nature*, give valuable information on reading behavior signs.

dent after student, then you are clearly counseling *from* yourself rather than *to* the student. This is a fatal misunderstanding of the whole process—and that is why we make so much of the fact that the counselor's function is *not* to give advice. No adult has the right to pass on to a youth his prejudices, even if he be perfect himself; and heaven knows how imperfect we are! For the student is not the pastor, and the pastor's or counselor's methods of adaptation to life are not for him. It is a truism that every individual is distinctly different from every other individual, and we must not violate the sanctity of personality by compressing into the same mold any two persons.

To put aside your own ego—impossible to accomplish, yet how necessary! This is one of the deep paradoxes of religion, so that even though it be impossible we can, as counselors, accomplish it to an extent. This is the meaning of "empathy," the "feeling in" of one's own self into the innermost chambers of another self.

When the counselor talks to this student, he should hold himself relaxed—in mind (for he must be open to the student's confession), in spiritual attitudes (for he must be ready to see the problem from the student's point of view), and in body (for its aids the relaxation of mind and spirit, and puts the student himself at ease). And as the talk goes on, the counselor gets first fleeting glimpses and then gradually a fuller view of what, in his very depths, this young man is. To understand the depths of another's personality is to be merged with it—the two are the same thing. Here we see the real meaning of "understanding," the going down "under" the surfaces to the very depths of

the student's soul (I use the word as meaning the deepest chamber of personality) and "standing" there hand in hand with the student.

When this degree of identification has been reached, the counselor will feel the nervousness and even the bodily pains of the counselee becoming his. This is not literary exaggeration: it is a factual description of the process of empathy. Then the problems of the student become the counselor's own, and at the same time the calmness of the counselor tends to carry over and soothe the turmoil of the other person and lend him a new understanding. This empathy is the central experience in all counseling; it is the perfect goal of which sympathy is the imperfect part.

Now putting aside one's ego, the prerequisite to effective counseling, is a painful process, for it means a partial death. The counselor must let himself go, "give up"—and to that extent his ego loses support. There is spiritual fright and great discomfort in this empathy with another. And if you do not feel "shaken" and profoundly disturbed after an interview, your counseling has probably not gone very deep. This is what was meant when a certain One of greatest empathetic capability and understanding of the process of giving up one's self for others, said, "Except a grain of wheat fall into the earth and die. . . ."

The counselor himself is changed in the process. This gives us justification for our fright; we literally "cannot call our souls our own" when we are in an experience of empathy. For in this process a "combined subject" is formed; one ego, to an extent and for the time being, takes the place of two persons, counselor and counselee. This is the mystery of influence, a mys-

tery based upon the fact of human spiritual and psychological solidarity. It is truer in the personal realm than in Ulysses' impersonal one, "We are a part of all that we have met." Men are therefore their brothers' keepers by psychological fact, and we as student pastors are the keepers of every student with whom we come in contact. He will take part of us away whether we or he wish it or not. One does not have to be sentimental to cringe at this great responsibility!

Well along in the process of the interview, after the problem has been made clear by the student's confession and the two personalities have grown into such an understanding that their egos are to an extent merged, there comes a moment when explanations of the difficulty suggest themselves. This explanation of the causes of the problem is the key to the whole process. It is a function not of the counselor, with the explanation handed over the table to the counselee, but of the "combined ego" of both persons. Then alternative solutions to the problem emerge. We cannot attribute certain suggestions to the counselor and others to the counselee. Whatever problem-solving that occurs is a product, may I repeat, of the union of personalities.

Where does the Christian character of the counselor come in? At every point: the sensitivity, robust friendliness, genuineness, and objective sympathy of which we have been speaking are Christian qualities. And certainly the counselor who can put his ego aside in identifying himself with others has applied a principle closest to the Master's heart.

The Christian character of the counselor influences the counselee not through artificial moralizing but in the deep understanding which oc-

curs in the merging of the personalities. The good counselor is he with whom every contact makes one more firmly at home in the universe. This last is what it means to realize one's family relationship to God.

How Our Colleges Came to Be

When Boston was only six years old, \$1,000 was appropriated to the seminary at Cambridge, now known as Harvard University. Some years after, each family gave a peck of corn or a shilling for its support.

In 1700, ten ministers brought together a number of books, each saying as he laid down his gift, "I give these books for the founding of a college in Connecticut." It was the beginning of Yale College.

In all new states, as emigration went forward, our pioneer fathers laid down a few log sills. The people brought their frugal offerings and their willing hands and raised the walls of their dreams.

The hunger for education has widely responded. Ease, leisure, comfort, convenience, have not been required.

There was a young fellow who came out of his hill country in the South, swung up the college campus path, and, facing the president in his office, made his purpose known.

"Young man," said the head, "I am very sorry. We cannot take you. Positively we do not have another room, not even a bed."

The youth straightened his tall frame and answered, "Mr. President, I did not come here to get a room, nor a bed. I came here to get an education." Thus we have had to continue building in every land where the church has gone.—*I. B. Holman, in Christian Advocate.*

Mind-Sets

R. H. EDWARDS *

WHAT is the true mind-set of the so-called Christian Worker? I use the word *mind-set* rather than *goal* because goals are so easily verbalized and forgotten. By mind-set I connote a more basic mental characteristic, equally replete with conscious purpose but suggesting a deeper location of that purpose in actual mental functioning.

Mind-set—a word worth cogitating upon in a day of whimsies, instabilities, and dictatorships.

What is the true mind-set of the Christian Worker?

First consider the word *true*. Shall we discuss the metaphysics of that ticklish word? Gentle reader, you are spared! Suffice it to say *true* implies a standard of rightness. Departures from that standard of rightness are generally thought of as having wrongness or falseness. Moving quickly then we ask what wrongnesses do we discover in the mind-sets of "Christian Workers"? If we can face these wrongnesses in ourselves and other people the quality of trueness or rightness may be clarified thereby.

Do any of these miscellaneous paragraphs which have been used in characterizing various "C.W.s" describe for you any wrongnesses of mind-set in them?

"Ego-centric"—that's the word for him and he doesn't know it. Every conversation begins or ends with a capital 'I' or 'my' or 'mine,' and yet in the very next



breath he is preaching about unselfishness."

"The things she really cares about are just cut flowers. She has never put her mind on dirt or roots or gardening or growth processes."

"Underneath a whole mountain of pious phrases the actual mental focus of this man is on sex. He has never really discovered that a man is more than an animal, that a woman has more than sex."

"Always looking for 'the dough'—the underneath question with him is always 'What do I get out of it?'"

"Too bad that down underneath his unctious manner his mind is really set on his own status and professional advancement."

"As a matter of fact she has become so rigid-minded, so set in her opinions, and so dominating that nobody wants to discuss anything with her any more. She has isolated herself, and strangely enough she loves to speak in public upon 'Sweet Reasonableness' and 'Humility.'"

"He has a wonderful mind all right but he never really uses it on the living issues of human need—it plays the escape trick on him—runs away into an ivory tower of polished abstractions."

"Yes, he is an able executive all right. He gets a lot of work done, goes through with all the forms of

* Director of Religious Activities, Cornell University, Ithaca, N. Y., will serve as director of the Seminar on Counseling and Personality Adjustment, Mount Sequoyah, Ark., July 27-August 10, 1937.

democracy, but the actual mind-set of the man is that of a dictator. He might understand himself better if he had to live under Mussolini or Hitler."

"He is devastatingly critical of other people, with a deep lying mental fiction of his own superiority which has grown up out of the twisted roots of a real inferiority, unrelieved by any actual concern for other people."

Enough! Enough! Although there are infinite varieties of others. "C.W.s" are after all just ordinary human beings. Perhaps the feel of wrongness in some of our own mind-sets and those of other "C.W.s" now begins to break up our own upper crusts, and gives us by indirection a sense of what constitutes a *true* mind-set.

I have only space to suggest the positive connotations of the *true* in a paraphrase of a fairly well-tested characterization of a Christian mind-set—a mind-set which is supposed to become so deeply imbedded in a person that the actual person becomes identical with his mind-set.

"A great person IS patient and kind;

A great person knows neither envy nor jealousy;

A great person is not forward and self-assertive, nor boastful and conceited;

A great person does not behave unbecomingly, nor seek to aggrandize himself, nor blaze out in passionate anger, nor brood over wrongs;

A great person finds no pleasure in injustice done to others, but joyfully sides with the truth;

A great person knows how to be silent;

A great person is full of trust, full of hope, full of patient endurance;

The mind-set *Love* never fails."

Also in this translation of another ancient insight.

"Finally brethren get a *mind-set* on what is true, what is worthy, what is right, what is pure, what is lovely, what is really superior,—on everything excellent and praise-worthy. And the peace of God which passeth all understanding shall guard your *intelligent love* through Jesus Christ."

Birmingham-Southern Reluctant to Release Snively

Dr. Guy E. Snively, recently elected to the post of Executive Secretary of the American Association of Colleges and whose resignation from the presidency of Birmingham-Southern College has since that time been unhappily contemplated by college Board members and by friends of the institution, has at length accepted a proposal of the Board under which he will retain a nominal connection with the institution. Instead of being released unconditionally he is being granted a year's leave of absence beginning June 1. Commencement exercises will be held at Birmingham-Southern on the morning of May 31 and Dr. Snively will leave immediately thereafter for New York, to assume the duties of his new post. He will receive no salary from the College during the period of the leave of absence.

Under Dr. Snively's administration, which began in 1918, Birmingham-Southern has grown from a small and relatively unknown college to one of the leading institutions of the South. Its enrollment during the nineteen years has grown from some two hundred students to well above a thousand, and its plant facilities and endowments have increased proportionately.

1937 Offers---?

HARVEY C. BROWN

HISTORICAL perspective is always advantageous in addressing ourselves to any task or problem. Social, educational, and religious work originated largely through the sensitiveness to and recognition of the needs of the masses by volunteer workers—volunteers so full of a passionate sense of the injustice of the world and the personal limitations of the individual that they dedicated their services to spiritual rehabilitation. As the enterprises of volunteer workers expanded, of necessity, paid workers were employed. As employed workers were recruited and as larger and more effective programs were demanded, the desirability of technical training for employed leaders (even a larger felt need among volunteers) became evident. When training was required, employed workers sought for professional recognition and status. As they gained professional status, many volunteer workers, especially the less ambitious and less effective, were relegated to an inferior level of work. Such has been the evolution of the professional leader in the social, educational, and religious fields.

The Christian Church, for many perfectly obvious reasons, has been forced to depend upon a large number of volunteer workers. Because of this, much of the leadership has been characterized by a spontaneity and zeal which one does not find always in the professional group. To be sure, the Church has faced problems in dealing with the volunteer lay worker. In many cases the standard of excellence which has been held up as a worthy norm of



FRONT OF EDUCATION BUILDING,
LAKE JUNALUSKA, N. C.

achievement has not been realized. In the main, splendid results have come out of the experiment of training full-time workers along with volunteer leaders. The training program of the Methodist Episcopal Church, South, has been one peculiarly adapted to the needs of the volunteer worker. At the same time the professional worker has not been overlooked. During every marked advance of the Church much of the leadership has been by intelligently trained lay leaders. The origin and early growth of Methodism in America was due largely to the zeal and efficiency of a lay-ministry. In every great emergency the church, like the nation, has turned to volunteers. Experience has taught us that if the Church copes with its opportunity to save a perplexed and distraught world it must recognize that the needs of our everyday average tasks are as great as those often looked upon as emergency tasks. Our program of training for campus-church leaders is designed to bring about certain correctives in program planning and to make possible much-needed enrichment in personal religious living. Correctives are sought in facing the weaknesses of both volunteer lay leadership and the employed work-

Christian Education Magazine

ers. The criticisms usually made are: (1) That volunteer religious workers are not dependable—they are not trained and they are inefficient; (2) that the professional religious leaders are tempted to be preoccupied with methodology, with an excessive technical vocabulary, and with an exaggerated sense of professionalism.

As a Church engaged in the business of training leaders one of the ways in which we evaluate our efficiency is in terms of the increasing expertness of our full-time and volunteer leaders. We are attempting to train Christian leaders—leaders with a characteristic quality of life.

Some of the objectives which run through our training program are: First, a greater stress on the spiritual and educational quality of the work promoted by the Church; second, an increasing emphasis upon the personal relationship of leaders to Christ and a reinterpretation of his message to society; third, a greater emphasis upon the proper interpretation of the social problems of our society in the light of the teachings of the New Testament; and fourth, an attempt to assist our people in their feeling-out after the full meaning and message of "The Church."

LEADERSHIP SCHOOLS

The dates of the Leadership Schools are: July 27-August 10 at Mount Sequoyah, Ark.; and August 12-26, Lake Junaluska, N. C.

The General Board of Christian Education is offering special opportunities to our Campus-Church leaders through the Leadership Schools. Courses are planned primarily for counselors and leaders who have major responsibilities in various phases of campus-church activities. Many of the courses offered presuppose the splendid aca-

demic background possessed by all our campus leaders.

Those who should attend are: Campus executives and faculty representatives, Wesley Foundation workers and Directors of Religious Life, pastors, presiding elders, Directors of Christian Education, Church School teachers, Department and Division Superintendents in local churches, mission study leaders and Conference officers, accredited instructors, Conference and District workers.

Chapel services will be under the leadership of Dr. Clarence T. Craig at Mount Sequoyah, Ark.; and Dr. A. C. McGiffert, Jr., at Lake Junaluska, N. C. Among those who will have special responsibility for platform are: Dr. Emory Ross, Dr. Merle N. English, Dr. William F. Quillian, Dr. W. M. Alexander, Dr. H. Bascom Watts, Dr. R. H. Edwards, Bishop Hoyt M. Dobbs, Dr. John Q. Schisler, Dr. C. A. Bowen, Dr. W. W. Peele, Dr. Lucius H. Bugbee, Bishop Arthur J. Moore, Dr. W. G. Cram, and others.

COURSES

The following courses will be available: Counseling and Personality Adjustment; Achieving a Christian Personality; Developmental Psychology; Education for Wholesome Living; Basic Foundations of Adult Education; Parents Understanding Their Children; Present Social Conditions and Christian Education; The Use of Art in Christian Education; Studies in Religions of the World; Missions in the World Today; Adult Work in the Church; Missionary Education in the Local Church; Singing in the Small Church; Teaching Children; Teaching Intermediates; Work of the Senior-Young People's Department Coun-

Christian Education Magazine

selor; Music and Hymn Appreciation; and Isaiah and Micah.

YOUNG PEOPLE'S LEADERSHIP CONFERENCES

The dates of the Young People's Leadership Conferences are: July 13-24, Lake Junaluska, N. C.; and August 12-24 at Mount Sequoyah, Ark.

The youth of our Church are coming to grips with a pertinent theme in the summer Conferences, "The Church in the World Today." No one who understands the pulse of contemporary feeling could fail to see indications of a reviving interest in the Christian Church. The religious attitude of thoughtful youth has been summarized in three categories: deepening interest in religion, indifference to the institutions of religion, and a quest for a comprehensive understanding of "The Church." In our Training Conferences we propose to assist students and other youth leaders in their quest for a deeper meaning of the Church.

Who Should Come?

The following young people and leaders should attend:

1. Officers of campus Wesley Foundations and Christian Movement Councils.
2. Wesley Foundation Directors and Directors of Campus Religious Life.
3. Designated faculty counselors.
4. Officers of Annual Conference Young People's Organizations.
5. Officers of Young People's Unions.
6. District Directors of Young People's Work (and associates).
7. Officers and leaders in local church young people's work.
8. Conference Directors of Young People's Work, Assembly Deans, Counselors of Unions, and others requested by the Executive Secretary or college officials.

CLASS AND PROGRAM LEADERS

"Each day will be filled with activities that will make the Conference an experience never to be forgotten. Conference sessions, interest groups of many kinds, boating, mountain climbing, dramatics, fun-fests, mass recreation. A special Bible period each day will be intensely interesting." The following credit courses will be given: The Teachings of Jesus; The Church in the World Today; Achieving a Christian Personality; Christian Home Making; Peoples of the World; Student Facing His World; Vocational Choice; Recreation for Assemblies, Unions, Institutes; Christian World Friendship among Young People; Drama in Social Action.

"Outstanding leaders in Christian education throughout the nation will be included in the list of speakers and instructors at the two Conferences, as follows: Halford E. Luccock, Albert E. Day, Wm. F. Quillian, F. A. Laxamana (Philippine Islands), Earl Moreland, Gwen Dahl, Jesse Murrell, Manuel Flores (Mexico), J. T. Carlyon, Harold Ehrensperger, Ina C. Brown, Channing H. Tobias, Ira Brumley, D. Y. Pai (Korea), Boyd M. McKeown, E. O. Harbin, Leila Bagley, N. C. McPherson, John Irwin, E. L. Crump, Kenneth Pope, Walter Towner, Harvey C. Brown, and others."

Our Leadership Conferences this summer will undertake to discover what is the true Christian view, how far Christian youth throughout the Church see eye-to-eye, and finally and most important, how the common conviction of Christians may be made actually effective upon the tragic and menacing agonies of our contemporary world. These youth gatherings can and should be epoch making.

Evangelism and Student Decisions*

HENRY M. BULLOCK †

INTERPRETING evangelism in the broad sense in which we are coming to use it, we are prone to iron out much of the concreteness or specificity in the actual program of evangelism in our churches and colleges. In seeking to achieve "continuous cultivation" we tend to leave out conversion and definite decision-making. Personally, I am very deeply in sympathy with the enriched concept of evangelism to which we have been brought by the re-study of Christian objectives, the broadening of social vision, and the increasing grasp of human psychology. Nevertheless I am convinced that in our hasty retreat from certain objectionable aspects of revivalism, we have left behind essential strategies and experiences, from the lack of which we are now suffering. Religion has, for many, lost its imperative quality, its definiteness. In our efforts to do a long-time job, rather than a nose-counting, superficial one, we have evaded decision experiences and conversion experiences like the black death, but we have in many instances run into the arms of a slow death which is far less visible and hence far more insidious than the former evil.

I shall not defend or gloss over the faults of the former revivalism. Neither shall I urge upon you the proposition that we cannot use the old methods with the new students.

* A paper read to the Associate Council of Professors of Christian Education, Nashville, Tenn., December, 1936.

† Head of Department of Religion, Millsaps College, Jackson, Miss.



That is old straw. Perhaps, however, we shall yet have cause to revise some of our pronouncements of doom on the old methods. I venture to believe that the time has come when we can again achieve definite Christian experiences of conversion and decision without the choking effects of revivalism in which too often conversion was the object and the climax of religion rather than the beginning of a triumphant growth.

Just when we began to abandon definite decisions and conversions, scientific psychology began to announce their fundamental soundness; but the spirit of the age, the momentum of our retreat from them and the changed conditions under which we must now work have thus far prevented many of us from using these experiences with students.

Psychologically, the question is one which revolves around the integration of personality. In non-technical language, it may be said that any decision is a new purpose entering into the mental pattern of a person, and thereby potentially or actually changing and coloring the entire structure of his personality. The decisions and conversions of

our former evangelism were empowered in many cases with a mighty emotional drive, and supported by inner experiences which made them loom large in the mind of the individual. That was possible for that generation because of the social atmosphere of the age, and because at the time the demands of Christian living were almost unanimously agreed upon, and were relatively simple and definite, as compared with the demands of Christian living in our more complex present-day society. Moreover, this experience was encouraged by a similar unanimity of belief as to the nature of the universe, of human society, and of human personality. Many students of the problem think that definite religious experiences of the conversion type are permanently gone, because of this change in the intellectual climate. But that conclusion may be a snap judgment. God still works in human personalities, though we may have to learn new ways to co-operate with Him.

We have moved from the practically universal acceptance of a static view of life and the universe, to an increasingly widespread acceptance of a dynamic view of life and the universe. Similar changes have come upon us in regard to the nature of human society and human personality. We have now emerged from the dread of undergoing change in our world view, first to discover that the new was not so destructive of religion as we thought; second, to discover that the new was not merely "new," but that it was going to continue constantly to change; and third, to discover that even this constantly changing view of things is not itself so bad or destructive as our worst fears indicated. We were able to stand upright while our social and intellectual wagon stood hitched to

the post of a static view of the universe. We shall soon find ourselves able to stand upright and hold a firm rein on the horsepower of that wagon as it plunges into the future with increasing speed. We have about gotten used to this ever-changing ride we are taking, and now we can begin to turn our attention to certain fundamental matters from which we were temporarily diverted by the first jolts of the moving wagon. We may find that social and intellectual acceleration can provide the medium for decisive religious experiences just as truly as did social-intellectual stasis provide it for another generation.

Now to decisions. A decision is a purpose. It is the definite linking of some capacity or ability to some objective or aim with which it was not formerly linked. As such a new connection, it is an integrative unit in the development of a personality. The character of a person may be said to be determined by the sum total of his decisions, the sum total of the linkages between his several powers or abilities, and the aims or objects to which they have become attached.

Linkages may be unconscious as well as conscious. Unconscious links often produce irrational fears and hatreds, as well as equally irrational favorable biases. But a decision is a conscious link. Only when a link or connection becomes conscious can it be criticized or subjected to the best judgment and highest ideals of the individual. This means that "absorbed" or unconscious connections, however good they may be, do not represent the highest integration of which the individual is capable.

It is precisely because of the above considerations that the conversions of our former evangelism were oftentimes weak. The conver-

sion involved many unconscious connections (many of which were not vital, necessary, or even desirable), which were not subject to the best judgment of the individual. Furthermore, these "conversions" frequently did not tie definite capacities to definite objects or aims, and were not therefore real life-decisions. In consequence they were frequently short-lived.

A person is converted to just what he understands religion to be, just as a convert to socialism is won to just what he is given to understand socialism means. He may be converted to its announced objectives without being converted to the methods of achieving the objectives. He may favor a socialized order of life, but he may not be won to the hard work of ward-heeling in order to get out the vote. So the individual may be converted to both the heavenly and the earthly *objectives* of religion, without being converted to the *methods* of Jesus for attaining them. If our preaching, teaching, and counseling holds up the end-objective, applies suitable intellectual and emotional appeals, we can get a decision, a "conversion," or at least an acquiescence to the objective. But such a "conversion" does not produce a Christian as we have come to understand Jesus, and as we have come to understand life in the real world. The Christian is a person with a Christlike way of living, not merely a person with a particular dream of what the world ought to be like, or with a merely formal legal status of "satisfactory" in the eyes of God.

In view of what we know about the nature of conversion and decisions in all sorts of human experiences, it may be set down as a fundamental proposition that *the more conscious and volitional a religious*

experience is, the more valuable it is, and the more likely it is to become the basis of further progress. Also, it must be increasingly clear to workers with students, and to students themselves, that no one "experience" is likely to be adequate, however inclusive it is thought to be at the time, and regardless of whether it be called conversion, regeneration, sanctification, or any other name. (John Wesley's interpretation of this idea is significant for our present day.) A conversion or decision is only as valuable as the decisions, experiences, behavior, or growth which it is able to inspire or create. A conversion or decision which does not produce subsequent integration is open to grave suspicions.

Illustrations of undesirable decisions and "conversions" as well as of unconscious or acquiescent decisions may be found on every hand in student life. The propaganda for liquor, cigarettes, and bank-nite, producing many pseudo-conversions to these things, merely serves to indicate the low resistance of our supposedly critical-minded American students to emotional and low-grade intellectual appeals. The student mind is not impregnable! But may the Church be spared the methods and results of an appeal to students pitched on the ethical and mental levels used by the movies! We must devise techniques by which, without doing violence to the intelligence or personality of a student, we can meet the conditions for truly Christian conversions and decisions.

Particularly, how may such student decisions be encouraged? The following suggestions are offered as strictly tentative and incomplete, and they assume at every point the presence of divine factors with which we need only co-operate.

Christian Education Magazine

1. Provide the student with the facts for a contrast between himself as he is, and himself as he might and ought to become—the Christian ideal. Present Jesus as he actually lived amid the grim realities of his day. These facts must be gotten to him by careful planning of approaches through chapel, sermons, church school classes, college classes, reading, student religious activities, counselling, etc.

2. The student must be encouraged and guided in interpreting these facts for himself, so that he becomes personally aware of the actual contrast between himself and the Christian ideal—the possible, potential person he may become. Awareness of this contrast is often produced by association with or observation of a single individual—a pastor, a professor, or a fellow-student. It can be achieved by leading the individual into a selected group (the Oxford group makes use of this principle). Why should not a college community become such a place as to enforce awareness of contrast in the student's mind?—and that without a holier-than-thou campus spirit! That a campus can produce this awareness of contrast in such matters as doctrinal patterns and emotional symptoms has been manifested. It remains for us to achieve this sense of difference in respect to the far deeper fundamental attitudes of life, both in its devotional and social facets. Can it be done with no other coercion than the persuasion of love?

A most effective means of encouraging the self-discovery of this contrast between self and ideal is the presence of students who will speak frankly of their own experiences among their fellows. Absolutely without artificiality there developed on our campus last fall a

frank interchange of reactions regarding the preaching during religious emphasis week, somewhat like this: "That man certainly hits me hard every time he speaks, but I like it." "He's right, bad as I hate to admit it." That is testimony without ostentation! It reduces inhibition to self-analysis, and encourages others to recognize their own shortcomings and confess them. It does not destroy their personality or their freedom; it simply encourages sincerity and defeats hypocrisy. And wise guides will know how to bring the student from this to a real sense of sin, and out to a new faith in Jesus and in His Way.

3. Occasions must be capitalized to produce group thinking, and individual action on a given issue. Group thinking does not necessitate mob-mindedness. Even in encouraging study, we have found that when we give six sections of freshman religion a simultaneous quiz, announced ten days in advance, we have an atmosphere of interest and inter-student stimulation which produces both increased and heightened study by sheer example and social contagion. Special days and seasons such as Armistice Day, World Brotherhood Week, Religious Emphasis Week, Holy Week, Lent may be utilized to encourage campus-wide thinking on a given subject. We are all familiar with the use of a special speaker from off the campus, whose presence can be capitalized, and the brevity of whose visit often overcomes procrastination on the part of timid students needing counsel.

4. Emotional motivation of a kind that fortifies rather than anesthetizes the intellect's convictions must be provided. The propulsive character of much that is high and fine is not to be denied. Emotions

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constitute a catalytic agent in the presence of which integrations do occur. Youthful objection is not so much to emotion as such, as it is to emotion used as a whip to force arbitrary conformity to an imposed pattern of behavior or thoughts. I cannot say that my contacts with students on many different campuses have indicated any opposition to the presence of emotion as such in religious meetings. It is only when emotion is used to deceive ourselves or others, or to hide shoddy thinking that students react against it, and rightly so! Emotional motivation in sermons, in meaningful ritual, in drama, and in the use of actual happenings may be used to support and crystalize the convictions arrived at by intelligent judgment, and throw into high relief the vital issues of some difficult problem. Channing Pollock's *The Enemy*, or Remarque's *All Quiet on the Western Front*, illustrate the use of emotion to intensify intelligent convictions on the war question.

5. Decision or conversion must be implemented with some definite and appropriate methods, habits, or specific aims which will visibly contribute to the Christian objective, and which can be used immediately or within a reasonable time. Thus resolution may be strengthened with the fruits of success. This is a difficult step to achieve, but an indispensable one. If such expressive projects, reasonably attainable, are not found, confusion and a sense of impotence descend upon the thoughtful student, and he may reject his decisions as impracticable after all. Illustrative of the need for escape from the sense of impotence, is the ready response of youth to the concrete definiteness of "soldier-marching" and "sword-rattling" programs of European dictators.

Of course there are economic causes for dictators, but part of the readiness of youth to respond lies in the simple, tangible program which they are to follow, and which they are assured will guarantee all of the things they seek. Our programs of evangelism often break down at this point. We have nothing really pertinent and definite for the young convert to do, so that in doing it he may clinch his own experience. Perhaps a return to personal evangelism, deputation work, social service work, mission work, and dedication to some of the particular causes, such as temperance, peace, abolition of child labor, etc., will provide the needed opportunities for vital consecration of youthful energies.

Recently honored by election to graduate membership in the Emory University chapter of Phi Beta Kappa were Dr. M. L. Smith, Dean of Men and Head of the Department of Religious Education, Birmingham-Southern College, Birmingham, Ala.; Dr. J. Q. Schisler, Secretary, Department of the Local Church, General Board of Christian Education, Nashville, Tenn.; and Dr. Albert Barnett, Professor of Biblical Literature and History, Scarritt College, Nashville, Tenn.

* * *

According to latest education statistics of the 593 approved universities and colleges in the United States, there are 746,224 full-time students with a grand total of 1,140,786 of both part- and full-time students. The University of California leads all in full-time student registration with the number of 22,122. New York University shows the largest grand total of 33,678. Columbia University holds second place in both cases with a total of 27,639. —*Exchange*.

Some Practical Counseling on the Choice of a College*

GOODRICH C. WHITE †

NO apologies are offered for the personal tone of this writing. It seemed the best way to answer the questions that suggest themselves in connection with the choice of a college.

The choice for my own sons really made itself. They have grown up, literally, on a college campus. I should probably have found it difficult, financially, to send them elsewhere if I had wanted to. And the suggestion that they might go elsewhere would probably have come as something of a shock to them. They have been a part of "their" college too long already. And except for the fact that they miss some of the advantages in the experience of being away from home, we—they, their mother, and I—are well satisfied.

I have tried to imagine myself as a father, unrelated to any particular college and facing the necessity for choosing for my boy—or helping him to choose—the college to which he should go. Perhaps I write too much as a college professor; I have tried to write as a father.

One thing further: parents of girls will please read "daughter" wherever "son" occurs; and "she" for "he." Our language still is in need of a single word for both.

EXPENSE

In planning to send my son to college I have to count the cost.

* Reprints of this very practical article are available to college presidents, Executive Secretaries, pastors and workers with young people. Address requests to Department of Schools and Colleges, 810 Broadway, Nashville, Tenn.

† Dean of the College of Arts and Sciences and of the Graduate School, Emory University.



I cannot patronize some of the more expensive institutions whose tuition charges alone would take a very large percentage of my income.

Nevertheless, I do not want to make cheapness a very weighty consideration in choosing my son's college. I want to be very sure that quality is not being sacrificed in order to keep down expense. I want to know not only "What does it cost?" but also "What does the student get?"

Meagerly paid and overworked teachers may be fine people who are making admirable sacrifices; but I want to know that inadequate training and poor teaching are not a part of the explanation of low salaries. Good work *may* be done with inadequate equipment in the way of libraries, laboratories, maps, charts, museums, and the like. But usually the good workman has to have good tools; and these things are educational tools.

I do not seek luxury or extravagant display as a part of my son's college environment. But I do not want his environment to be meager and barren. I want some measure of beauty in campus and buildings and furnishings; I want there to be some opportunity to see fine pictures, to hear good music, to achieve, through contact with those who have it, some graciousness of manner and of speech. Such things

may not be had cheaply. A few dollars may be saved at too great a sacrifice of some of the essentials of education.

I shall, then, as I count the cost, make careful estimate of what my dollars will pay for. And I shall, further, make inquiry as to the opportunities my son will have to earn some of his expenses, and as to available scholarships and loan funds from which he may secure help. I am willing for him to "work his way" in part, but I do not want his work to subject him to such strain that his health may be endangered or his studies interfered with. I am willing for him to borrow money, provided the borrowing does not impose upon him too heavy a burden of debt at the beginning of his career after college.

EDUCATIONAL STANDARDS

I want, next, to assure myself about the educational standards of the college. I do not want my boy to spend four years seeking a degree and come out to find the degree discounted in the educational world. Moreover, I do not want any "shoddy" in his education. I want him to have good teaching; I want him to learn how to use his mind; I want him to experience the rigor of hard thinking, of strenuous intellectual effort. I hope that he will come to know something of the world in which he lives and how it came to be; that he will learn to understand himself and other people better; that he will have some capacity to appreciate the beautiful and the wise things in literature and art and music.

I shall, therefore, find out about the standing in the educational world of the college I am considering. I shall not content myself with general statements that the institution is "fully accredited" or

a "Grade A" college. I want to know by what agencies it is accredited, and the meaning of such recognition.

I want, however, to go further. I want to know something of the curriculum: whether it affords opportunity for broad cultural training; and then whether it affords the opportunity for specialized training along the lines of my boy's professional or vocational interests and purposes: the particular subjects that he needs to study if he plans to go further with his education.

Beyond this, I want to find out something about the faculty. What of their training? What kind of teachers are they? What kind of men? I want them to be exacting and rigorous; but I want them to be able, too, to interest and inspire my son, so that his education will be something more than a grind of hard but meaningless tasks. I want his teachers to be patient and sympathetic while demanding his best.

STUDENT LIFE

With the question of the educational standards and standing of the college satisfactorily answered, I want next to know something of the quality of student life outside the classroom. What kind of students are typical of the college? What kind of leadership does the student body have? Is there opportunity for warm, friendly human contacts among students and faculty? Is there a spirit of loyalty and co-operation? If the college is a small one, in which everybody knows everybody else, is there sufficient opportunity for outside contacts and for richness and variety of experience? If the college is a big one, is student life so organized that there is no danger of my boy being "lost in the mob"? Whether a college is big or little is not al-

ways the important thing; what counts is the way in which the life is organized and opportunity for friendship and co-operative participation provided.

Are there plenty of wholesome activities in which my boy may participate: debating, music, athletics, dramatics, journalism? Is there a democratic spirit, free from snobishness? Is the athletic program planned as a part of the educational process, without overemphasis upon intercollegiate contests and "varsity" teams and the winning of games, but with provision for the participation of all students? Such questions, and others, I ask insistently.

MORAL AND RELIGIOUS INFLUENCES

I do not expect my son to escape all temptation. I do not want him to be so rigidly supervised and directed and regimented that he never has the opportunity to make his own choices, to decide things for himself, to manage his own time. I hope that, during the years his character has been forming in the home he has developed sufficient stamina, sufficient strength of purpose, and sufficient devotion to moral standards and ideals for me to be able to trust him. If not, then he is not ready for college. I do not expect the college to do for my boy, here, what I have failed to do.

At the same time, I have a right to ask that the atmosphere and "tone" of student life and the influence of the faculty be definitely and positively favorable to the maintenance of the ideals and the purposes I have tried to establish in my son. I do not expect to find any place where a boy cannot go wrong if he wants to; but I can find a place where it will not be hard for

him to choose the right and to grow in character and purpose.

This means, then, that I shall concern myself directly with the moral and religious atmosphere of my son's college. I want him to have the chance to study the Bible and religion under wise and reverent teachers, so that his understanding of the meaning of religion in life—in his own life—will become broader and deeper as he matures intellectually; so that there will be no disrupting conflicts between his religious ideas and aspirations and experience on the one hand and the rest of his broadening knowledge and understanding on the other. The men who teach him must be men of positive conviction and of deep sympathy; Christians whose concern is that those whom they teach may grow in experience and in understanding and in positiveness of religious conviction as they grow intellectually. I do not want, for my son, the kind of education that makes for skepticism, for cynicism, for indifference to the highest and deepest values in life. I want to find a wholesome and vital program of religious activity in the college, for which the college itself assumes responsibility, and in which my son will find it easy to participate, so that his religion will be active as well as contemplative and passive. I should like for there to be a good church closely related to the college, with a good preacher, wise and sympathetic, actively interested in the life of the student body. I should like for the college chapel services to be more than perfunctory and routine; I should like for them to be carefully planned and helpful in the cultivation of reverence and the spirit of true worship.

I do not ask that there be a great deal of compulsion in this religious program. I should like my son to

be drawn to it, won to it, rather than forced. It should be, I feel, largely a matter of the attitude of college officers and faculty, of student leaders; largely a matter of atmosphere, of tone, of spirit. I do not ask that my son escape all doubts, all questionings, all difficulties; but I want him to work out his problems, when they come, under conditions that will make him strong and mature as a result of them.

THE CHURCH COLLEGE

What college, then? There is no one answer. There is no ideal college. And the right college, the best college, is not the same for every boy. The choice must be made with reference to the particular boy. His maturity, his intellectual capacity, his interests and purposes, his own preferences, must be taken into account. The choice should be one that is made together by parents and son.

There is no ideal college. But there are many good ones. And under the auspices of our own Church are many of the best ones—good colleges by any test: reasonable cost, high educational standards, student life of fine quality, with a concern for Christian character and experience and life central and dominant.

I will not choose a college for my son solely because it is a Methodist college. But I may expect to find, under the auspices of my Church, the kind of college that meets my demands. And, having found it, I shall choose it because I can with confidence expect that the boy will have there the best possible chance to make real my hopes and my dreams for him.

Church-Wide Pastors' Conference, Lake Junaluska, North Carolina, July 13-18, 1937

Under the auspices of the General Board of Christian Education, an unusual Conference for pastors from all over Southern Methodism will be held July 13-18, 1937, at Lake Junaluska, North Carolina. Its program, as thus far completed and as announced by Dr. Wm. F. Quillian, General Secretary of the Board, lists numerous attractive features which it is predicted will draw a large attendance. Its offerings are as follows:

Open Forum Discussions (Program in Preparation).

"The Preacher and Present-Day Social Problems"—(Four addresses), Dr. Halford E. Luccock, Divinity School, Yale University, New Haven, Conn.

"Preaching"—(Four addresses), Dr. Albert Edward Day, Pastor Mount Vernon Place Methodist Episcopal Church, Baltimore, Md.

"Living Religion"—(Four addresses), Dr. Hornell Hart, Professor of Social Ethics, Hartford Theological Seminary, Hartford, Conn.

Conference Sermon, Bishop U. V. W. Darlington.

Make your plans to attend!

A feature story written by James Saxon Childers, Professor of English at Birmingham-Southern College (Birmingham, Ala.), has just been reprinted by the *Reader's Digest*. The story is entitled "A Boy Who Was Traded for a Horse" and is the life story of Dr. George Carver, famous Negro chemist, of Tuskegee Institute. This appeared for the first time in the *American Magazine* about five years ago.

The Conference Executive Secretary and the Conference College

•

L. L. GOBBEL *



COLLEGE executives really concerned with the question of denominational patronage and acutely conscious of obligation to the youth of their own denomination should recognize and use the conference secretary of Christian education and his staff, who have a very definite relationship to, responsibility for, and contribution to make to the total educational program of the church.

The fact that many of these conference staff members have been so prominently and predominantly at work with one aspect of the total program—namely, the local church aspect—identifies them too often in the public mind, and perhaps too frequently too in the minds of some college presidents, as “Sunday school workers.” Indeed, they are Sunday school workers. But under the so-called unified program of Christian education, adopted by our church in 1930, they have responsibilities also for work in the interest of the entire educational objectives of the church, including our church-related colleges.

Numerous are the ways these conference workers can render service to our colleges. I suggest three specific ways: (1) publicity, (2) field contacts, and (3) campus service.

Publicity: These men and women go in and out among the people,

* President, Greensboro College. Formerly Executive Secretary, North Carolina Conference.

clerical and lay. They visit in the communities and homes of presiding elders, pastors, church school officers and teachers, and others active and influential in the affairs of their church and community. These contacts could be turned to good advantage for our colleges if somehow these workers were brought to feel that their service in behalf of our colleges is really wanted. Some of them do feel this and are rendering valuable service to our colleges.

In the Christian education page of the conference organ, moreover, or any other publicity media used regularly by the conference staff for the furtherance of Christian education, frequent paragraphs might properly be inserted, calling attention to our church colleges and the advantages of patronizing them. The annual conference anniversary programs, College Day, or College Week, also, afford to the executive secretary interested in the wider aspects of Christian education, real opportunities for furthering the interest of the church college.

Field Contacts: The summer assemblies for young people, district

young people's rallies, union meetings, and other gatherings promoted by the conference workers are pregnant with possibilities for interesting Methodist young people in the colleges of their church. If we really believe in Christian education and in the unified program of Christian education, why not let these gatherings serve, within propriety and proper limits, to acquaint our young people with their own church colleges? At these young people's gatherings, the distribution of catalogues, view books, and other informational literature, and perhaps the showing of college moving pictures depicting campus life and activities, might legitimately be done, and, in most cases, would be done if only colleges showed the proper appreciation of these opportunities. To set forth the offerings of our church colleges is a legitimate and integral part of the process and program of Christian education.

Campus Service: On the campus itself, furthermore, especially if the conference office is located there, the executive secretary can render far-reaching service: (a) through direct consultation with interested students, (b) through the maintenance of and the giving of access to the conference board's library, (c) through the distribution of leaflets and other Christian education literature, (d) by teaching occasionally, college classes in religious education, (e) by speaking now and then in the college assembly or chapel, (f) by using the college campus and equipment for the holding of conferences, training schools, or assemblies, and otherwise encouraging Methodist people to utilize the facilities of the church college, and finally, (g) by giving wise guidance to and co-operation in the campus

program of religious activities, to which program his relationship may be compared to that which he bears to the Young People's Program of the various local churches in his Conference.

The value of these services to the church is obvious. These services tend to identify the executive secretary with the total program of the church and to dignify and intensify his efforts in behalf of the local church. And for the college there results, in addition to the publicity, field contacts, and campus service, the more helpful service of bringing the local church point of view and problems onto the campus and into the classroom, which tends to keep the professors' and the students' academic feet on the ground, to take their eyes off books long enough to get their eyes fixed on the field, and to face the past, the present, and the future realistically and courageously.

As one who for nearly fourteen years served as conference secretary I think I can say the secretaries are ready to enter into this larger, wider, fuller service. The colleges must be the ones to open the way.

Southern College (Lakeland, Fla.) has a campus crier to give a brief broadcast of world news each morning at 9:20 o'clock while students are changing classes. The broadcast is a project of the journalism school and is intended to stimulate greater interest in current events. Journalism students take turns at writing the news digests which are shouted through a megaphone by a student standing on a balcony of Joseph-Reynolds Hall.

Book Reviews*

"Christianity and the Individual." By Halford E. Luccock. Cokesbury Press, Nashville, Tenn.

The first sentence in this book, written in Dr. Luccock's inimitable style, affords us a text indicating the direction he is taking. The sentence reads: "In the autumn of 1933 a university periodical in a German city published an article asserting that *the private person was no longer wanted in Germany.*"

In five chapters the book deals with the place of the Christian individual as he is set into a world now moving rapidly toward a totalitarian state concept. On the other hand, Dr. Luccock is careful to point out that we are social beings and that extreme rugged individualism is not the way out as the person takes his place in a society that must of necessity be complex in its relationships. The five chapters are set forth under the following headings:

I. The Individual in a World of Crowds.

II. God and the Individual.

III. Today's Tensions in Personal Life.

IV. Salvation-Quest and Finding.

V. Preaching to Personal Needs.

It is a book that has a pertinent message for the Christian in his social world, and he will read it with great profit.

—W. M. A.

"How to Use the Bible." By John W. Coutts. Cokesbury Press. 95 pages. 50 cents.

Too many of our people are little acquainted with the materials of the Bible and especially how these materials can be used effectively. The emphasis of this small study by Dr. Coutts is, "The Bible is truly a book of human experience." He

attempts to show how the different types of literature come out of life experience of the ancient Hebrew people; how both the Old and New Testament reflect God's progressive revelation to men as well as the response of man to God through a growing understanding of him, his will, and his purpose.

While this is a very brief treatise, it will contribute richly to the individual or group that follows through with suggestions given for study.

The outline, and direction, is given at the close of each chapter. If the reader will follow the suggestions he will be greatly rewarded; the searcher after truth will be better informed concerning how to use the Book, what the Book is, and its increasingly important place in the life of our world.

H. C. B.

Atlanta Addresses Now Available in Book Form

The addresses delivered at the National Methodist Educational Conference held in Atlanta last December, are now off the press in book form. Copies have been mailed from the Department of Schools and Colleges to the presidents of all the colleges of the Church and to the libraries of our colleges. The limited number of additional copies on hand will, while they last, be available to individuals who are especially interested in the Church's program of higher education. Requests for same should be addressed to the Department of Schools and Colleges.

* * *

Textile Institute (Spartanburg, S. C.), Southern Methodism's mission school for boys and girls in a mill section, affords its students an opportunity to "earn and learn" by going to school part time and working part time in nearby industrial plants.

* Books reviewed in these columns may be obtained from the Methodist Publishing House, Whitmore & Smith, Agents, 810 Broadway, Nashville, Tenn.

THE DIVISION OF
*The Methodist Student
Movement*

HARVEY C. BROWN

Methodist Student Movement Anniver- sary May 14

Students of the Church are making plans for the observance of an Anniversary occasion Friday evening, May 14. The second Friday of May each succeeding year will be known as "M. S. M." Day. Since a number of Student Centers with their counselors have favored such an observance the Campus-Church Relations Committee of the Committee on Curriculum and Program of the General Board of Christian Education voted unanimously to endorse this annual event. It is the conviction of many of our Student Movement leaders that an occasion of this sort properly observed by all campus units will have distinct values for the Student Movement of the Church. Some of these advantages will be:

1. To develop an M. S. M. consciousness among the campus groups of the South.
2. To strengthen the connectional bond which ties our campus organizations together through such features of the program as annual selection of W. F. and C. M. Councils, and the election of Council officers; and annual anniversary occasions characterized by banquets and other special programs with the installation of officers and announcements of

plans for the ensuing scholastic year.

3. To attempt by means of co-operative action on the part of all campus organizations to make the Methodist Episcopal Church, South, M. S. M. conscious.
4. To work toward a major emphasis on student religious work throughout the church; such as other Departments of the General Board are rightfully receiving at present.
5. To re-emphasize the importance of a vital experience with Jesus Christ in the lives of all out-going students.
6. To get before our out-going graduating classes the place of the Church in their post-college and university experience.

Students are responding to the call of the Church. Because of the opportunities offered them while on the campus they are evaluating what the Church has to offer with the view of contributing more largely to the collective welfare and of receiving the stimulus and nourishment for personal development.

With the proper observance of May 14 our student program will give one more evidence of the general interest the Church has in its student constituency.

SELECTING LEADERS FOR 1937-38

No greater task faces an out-going W. F. Council or C. M. Council than the one of electing the right kind of officers, and the selecting of strong committees for the Council for the ensuing year. It goes without saying—the key individual is the

President. He should realize keenly that his problem differs from the ones faced by leaders of other campus organizations. Because he is selected as leader of the "M. S. M." he must have ability and dependability with *plus* qualifications which other organization heads need not necessarily have. Leaders of Christian organizations should have a *Christian Quality of Life*—not merely a formal assent to creed and Church membership. It has been rightly said that "some who gave final answers to questions of religious belief have a deadening influence upon the group; some who are puzzled but earnest seekers after truth work upon others like leaven."

Sources of leadership personnel:

1. Present Council members who are planning to return to the campus for the coming year. Juniors and sophomores are always relied upon if they continue to show enthusiasm; if not, they should be transferred to other tasks which offer greater appeals. Seniors and graduate students are good materials for leadership providing the time element is considered in their selection.
2. Committees which have been active in some definite program tasks during the previous year.
3. Transfers from other campuses who have been active in religious work constitute real finds. Such students do not have many extra-curricular duties; hence, have more time for Council activities.
4. Students who have been lost in the "shuffle" of campus life, but who have developed rapidly and have leadership ability. Here counselors have an opportunity to do some "hand picking."

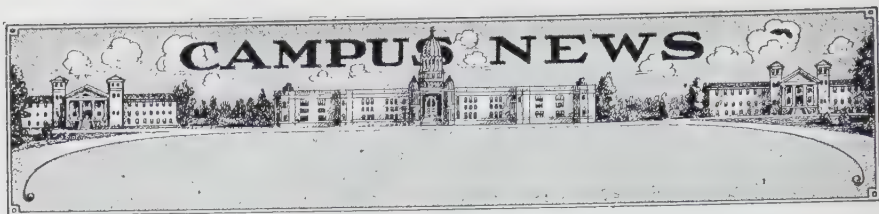
Some Red Lights to Observe:

It is always well to mention a few danger signs when the question of

selecting leadership is discussed. Some are:

1. Selection of leaders on the basis primarily of campus prominence or popularity.
2. Selection of Council members from the "Campus big shots," in order that the Movement may appeal to the "regular fellows."
3. Selection of leaders on the basis of being able to take care of details. That is, yielding to the "business pattern" idea. The Movement is a Christian fellowship and therefore the quality of life and ability to work through and with groups is a necessary qualification in a religious leader.
4. Choosing from friends or from fraternity brothers or from sorority sisters is occasionally practiced. When this plan is followed the religious group becomes another campus clique.
5. Choose from a variety of personalities. A cross section of the campus leadership is an admirable plan to follow. We make a mistake to select all social reformers, all religious traditionalists, or all campus "Phi Betas" or all of any one group. A variety of viewpoints should be expressed and team work should characterize the Council which has the responsibility of leading the Christian forces of the campus.

It is the feeling of many of our leaders that after a careful selection of officers and Council members, May 14, our Anniversary Day, should be a time when all campus units, so far as practicable, should observe installation day. A carefully planned service on that occasion can be a significant experience of self-dedication for members as well as prospective leaders.



Southern College Holds Florida Week

Southern College (Lakeland, Fla.) Southern Methodism's only institution of higher learning in the state, staged a state-wide "Florida Week." The president, Dr. Ludd M. Spivey, assisted by the faculty, planned and carried out an elaborate program, bringing to Southern's campus a group of the nation's notable leaders. A spectacular feature of the celebration was the big parade in which 1,000 persons marched through the down town section of Lakeland to the big civic auditorium. Among the noted speakers were Sherwood Eddy, Dr. Ralph W. Sockman of New York City, radio minister; Bishop Edwin Holt Hughes, of Washington, D. C.; Bishop Sam R. Hay, Bishop William F. Anderson, Dr. John Homer Miller, Congregational minister, Springfield, Mass.; Ex-Governor Doyle E. Carlton, Colin English, State Superintendent of Public Instruction; Dr. Ethan T. Colton, and Dr. Joe Mitchell Chappie.

Emory Students Participate in Peace Program

Working in collaboration with the World Peace Movement, students of Emory University have been taking an active part in the development of World Peace. With Ernest Thacker, second year theology student from the Pacific Conference, as chairman, fourteen peace teams have been organized and have already spoken to over 700 people. Aims of the Emory Peace Commission are:

- (1) To arouse young people to the necessity for peace work.
- (2) To crystalize opinion on peace measures.
 - (a) Trade agreements.
 - (b) Mandatory neutrality.
 - (c) A National policy of armament for defense only.
 - (d) Government ownership of munition factories.
 - (e) Measures to take the profit out of war.
- (3) To lay before the young people the priority of the Kingdom of God to national interests.

Emory Sets New Goal in Library Expansion

The library collections of Emory University (Atlanta, Ga.), totaling some 150,000 volumes have a distinction of range and authority which pays tribute to the care exercised in the selection of these books for study, reference, and leisure-time reading. Nevertheless, university leaders among the faculty, student body and alumni have set a new goal which would bring Emory's library holdings to nearly 500,000 volumes.

The generosity of the Beck Foundation, with a grant of \$37,000, other special funds and individual gifts of books and of money which have come to the university during the past four years indicate that the new era of library development is well under way.

The John W. Akin Memorial endowment the proceeds of which are available for the purchase of books in the field of English; the Eva McDonald Endowment, proceeds of

which are to be devoted to the purchase of books in social science fields; the Fanny McCandless Fund, which makes available a yearly grant for the purchase of books in the field of education, are outstanding contributions to library expansion. Over a three-year period 2,453 individual gifts have been received.

Emory leaders assert that the need for increasing book collections at Emory is immediate if the library is to keep pace with Emory's high purpose in providing its young men and women a center of culture and of mental and spiritual growth.

President of Louisburg College Dies

Dr. A. D. Wilcox, 68, president of Louisburg College, Louisburg, N. C., died on March 9, 1937, at Duke Hospital, Durham, N. C. The cause of his death was heart trouble.

Dr. Wilcox was a distinguished educator and minister. He had been president of Louisburg College for the past six years. Dr. Wilcox was a member of the North Carolina Conference for approximately 35 years, during which time he held many prominent pastorates. He is survived by his widow and two sons, A. D. Jr., of Pittsburgh, Penn., and Ward Wilcox, of New York City.

Funeral services were held in Louisburg at the Methodist Church. Interment was at Lake Junaluska, N. C.

Cumberland Mt. Head Made Emory Jr. Dean

Hollis Edens, for the past seven years principal of Cumberland Mountain School (Crossville, Tennessee) has been elected associate dean of the Emory Junior College (Valdosta, Ga.). He will assume charge of this division of Emory University at the beginning of the fall term.

Prof. Edens succeeds Dean W. B. Stubbs, who will be transferred to the Emory campus in Atlanta, Ga.

The new associate dean holds an A.B. degree from Emory University, class of 1928 and has completed residence requirements for his Master of Arts degree. He is a native of the Tennessee highlands and is proud to own Cumberland Mountain School of which he was recently principal as his first alma mater.

Southern College Sponsors Interracial Friendship

Another step in the direction of creating and maintaining a friendly attitude toward people of other races was taken by Christian groups at Birmingham-Southern College (Birmingham, Ala.) when four delegates attended the Interracial Conference at Talladega College, March 4 and 5. Here approximately seventy-five delegates from white and Negro colleges in Alabama held a two-day session sponsored by the Institute of Religion. Pickard Williams, Birmingham-Southern student was president of the conference.

Some Commencement Dates

Duke University, (Durham, N. C.)
June 5-7

Central College (Fayette, Mo.)
May 30-June 1

Weatherford College (Weatherford, Tex.) May 23-25

Brevard College (Brevard, N. C.)
June 3

Wofford College (Spartanburg, S. C.) May 31

Ferrum Training School (Ferrum, Va.) May 9-11

Millsaps College (Jackson, Miss.)
June 6-8

Newsy Odds and Ends

MAUD M. TURPIN

March 14 was observed as "Lander Day" in Methodist churches in South Carolina and marked the beginning of the Lander College (Greenwood, S. C.) endowment and development program.

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Annual tree planting ceremonies were held at Greensboro College (Greensboro, N. C.) in connection with that institution's annual Founders' and Benefactors' Day, March 13.

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Of the 777 schools and colleges founded in Southern states by the Methodist Church, only 53 remain, the others having served their day and passed out of existence or been merged with other institutions of learning.

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Kentucky-Wesleyan College (Winchester, Ky.) students in addition to a contribution of more than \$100 for flood relief in Kentucky, were active in caring for flood refugees.

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South Carolina Methodism, represented by the South Carolina and Upper South Carolina conferences, owns three colleges: Columbia college for women at Columbia, S. C.; Lander College for Women, at Greenwood, S. C., and Wofford College, a liberal arts college for men at Spartanburg, S. C.

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Louisburg College, Louisburg (N. C.) will hold its first summer term, a six-weeks session, May 31-June 3.

Ninety-two students of Central College (Fayette, Mo.) have participated in college bands during the present school year. The large marching band for whom new uniforms were purchased by citizens of Fayette in co-operation with the college administration, was composed of 60 young men, while 32 young women composed the girls' band, color bearers, drum majors and twirlers.

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The name of Emory University Hospital was flashed around the world with the announcement that the largest kidney stone in the history of surgery had been successfully removed from a patient in that hospital. The stone, said to be as large as an ordinary grapefruit, weighed 1,565 grams, three pounds and seven ounces. Largest stone heretofore was recorded by surgeons in Great Britain. It weighed 1,440 grams and the patient died.

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The third annual observance of Dad's Day at Duke University, (Durham N. C.) on April 17, was marked by a program of events, designed to acquaint the fathers with the activities of their sons and familiarize them with campus activities. For the entertainment of Duke Dads campus tours, track meets, baseball games, and a reception and banquet were outstanding events.

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In unprecedented numbers, former Birmingham-Southern students (Birmingham, Ala.) who belong to the teaching profession returned to alma mater for the annual AEA luncheon given in their honor by

the college. A number of brother and sister groups, all teachers and alumni, were noted among the 219 who attended this function for the teaching alumni.

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Wofford College, (Spartanburg, S. C.) is the recipient of \$50,000 from an unnamed alumnus. This is the second gift of \$50,000 which has come to the college in recent months. Mr. S. C. Williams, of Winston-Salem, N. C. has recently given a \$50,000 scholarship fund.

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The Southwestern section of the American Association of Theological Seminaries held a meeting at Emory University, March 29. Twenty-five representatives of fourteen schools attended the meeting when problems facing present-day theological seminaries and schools of religion were discussed. Ten denominations were represented in the gathering.

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The a-capella choir of Lander College (Greenwood, S. C.) made its annual spring tour, giving concerts in a number of South Carolina towns.

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Oklahoma City University, a union Methodist educational institution (Oklahoma City, Okla.) has launched a campaign to raise \$500,000, as the first step in a \$2,500,000 expansion program over a ten year period.

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An interesting angle of the recent Founders' and Benefactors' Day held at Greensboro College, Greensboro, N. C., was the conference on Alumnae Affairs, the first of the kind ever held. The purpose of the conference was to discuss plans for the centennial celebration

to be held in 1938. The centennial program was outlined and plans made for acquainting Greensboro's constituency with the importance of the forthcoming event.

Ministers' Week at S. M. U.

The second annual Ministers' Week held on the campus of Southern Methodist University February 8-12 is reported to have been a pronounced success. Attracting as it did an attendance of four hundred persons from eight states and representing eight denominations, it offered them a varied and constructive program of lectures and discussion groups.

The Fondren Lectures, scheduled during the period and constituting one of the main features of the program, were delivered by Dean Albert C. Knudson, of Boston Theological Seminary. His general subject was "The Verification of Religious Experience." Another lecturer of note was Emeritus Professor William Adams Brown, of Union Theological Seminary, who spoke on the general theme "The Minister, His World and His Work," while a third nationally known leader on the program was Dr. R. H. Edwards, of Cornell University, whose subject was "A Person-Minded Ministry."

Dr. Edwards, whose leadership in the area of personal counseling has been of outstanding note, is remaining at S. M. U. temporarily as a visiting professor.

Construction of a \$25,000, two-story, red brick home for the president of Florida Southern College was begun recently on the south slope of the fifty-acre campus, overlooking Lake Hollingsworth.

Southwestern University Liquidates All Indebtedness and Adds \$200,000 to Endowment

(On hearing recently of the successful conclusion of Southwestern University's remarkable financial campaign, the editor wrote Dr. J. W. Bergin, President of the Institution, requesting a brief report for use in the columns of CHRISTIAN EDUCATION MAGAZINE. His reply follows:)

Dear Mr. McKeown:

It is impossible to give an adequate account of our achievement in the space allotted. On my coming to the presidency of Southwestern University a five-point five-year program was adopted to be consummated on Southwestern's one hundredth anniversary. The first objective was to liquidate all indebtedness which amounted to four hundred twenty thousand dollars. This achievement was the work of the Finance Committee of the Board of Trustees. We were fortunate in the Chairman of our Board of Trustees and in the Chairman of our Finance Committee and in its personnel including Bishop A. Frank Smith and Bishop John M. Moore, and this committee of experienced business and professional men accomplished the task by the most skilful team-work, each rendering a service that he alone could accomplish and by tactfully doing it at the psychological moment and by each contributing most generously, and when at length the task was done, the Chairman of the Finance Committee remarked, "This work has given me more pleasure than any other thing I have ever done."

It was most difficult to get our program under way; we had secured about fifty thousand dollars in pledges when happily Mrs. William Wiess, a former student of Southwestern, on the advice of her son and of her attorney, Colonel Frank Andrews, and her former pastor, Bishop A. Frank Smith, placed one hundred sixty thousand dollars in the hands of Colonel Andrews as trustee for the endowment of Southwestern University on the following conditions: first, that all the debts of the University be liquidated; second, that an additional forty thousand dollars be raised, making a total of two hundred thousand dollars new endowment; third, that only a person to person campaign be made and that all conditions be met on or before March 1.

The next fortunate circumstance and indispensable condition was that Southwestern University had friends who believed it was rendering a service no other college in Texas could render, and they so believed it that they matched the consummate team-work of the Finance Committee in putting up the necessary cash.

The next fortunate circumstance was that Southwestern University had a faculty and a local citizenry who so loved Southwestern that together they sacrificially contributed about one-third of the amount necessary for the consummation of the task of liquidating a four hundred twenty thousand debt and adding two hundred thousand to our endowment.

The last indispensable condition was hard work, and we all did it.

JOHN WILLIAM BERGIN,
President.

Pointed Paragraphs

"A civilization which exiles an exalted concept of God from its heart dries up one of the major wellsprings of its power."—*Glenn Frank, America's Hour of Decision*. McGraw, 1934.

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"The ceaseless whisper of the more permanent ideals, the steady tug of truth and justice, give them but time, *must* warp the world in their direction."—*William James*.

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"Education alone, without the instilling of moral principle and without the strengthening of that morality with religious spirit, may often prove to give to citizens a knowledge without the moral impulse to use it properly."—*William Howard Taft*.

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"First teach the culture of the soul and then the technique of a profession."—*Rev. M. Ashby Jones*.

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"And the modern undergraduate is ready to listen to preaching about God."—*Theodore O. Wedel, Christian Education, December, 1936*.

* * *

"Whether or not the State has laws on certain subjects as, e.g., liquor, does not in the least affect the responsibility or the program of the Church, and the Church is cowardly if it sits down and expects the State to do any part of its work for it."—*F. L. Browning to Overall Sunday School Class, Belmont M. E. Ch., So., Nashville, Tenn.*

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"The need for democratic leadership would not wait on the *lagging faith* of Christians. So the state college, the state university, came and the Christian college took second place in the educational program, particularly of the newer states carved out of the Mississippi Valley during the three-quarters of a century after the Civil War."—*William Allen White—Christian Union Herald, May 2, 1936*.

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"The spiritual life on any campus will be found to vary inversely as 'college spirit.' The latter is convention and tradition bound; in our present crises, it is a kind of fiddling while Rome burns.

The spiritual life, on the other hand, breaks through convention and tradition; it is courageous, it is far-seeing."—*Harold Chidsey in School and Society, February 6, 1937*.

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"Some (students), after a very trying and painful struggle, learn that *Religious Faith* and *Religious Opinions* are two very different things; others never learn this lesson, and having lost their early religious opinions, think they have lost their religion and easily drift into an indifference toward the duties and claims of the religious life."—*Henry Thomas Colestock in College and the Future, edited by Richard Rice, Jr. Scribners, 1915*.

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"The final test of the ethical and religious program of a college is in the personal integrity, the social vision, and the religious faith of its graduates. The words of the Master are still true: 'By their fruits ye shall know them.'"—*The Test of a Christian College—William P. Tolley—The Christian Student, August, 1936*.

* * *

"It is not a question so much of churches and preachers as it is of colleges that will train their leaders who will create a world in which churches can thrive, leaders in all walks of life, in all callings and professions. If American churches fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the churches."—*Gould Wickey—Christian Education, December, 1936*.

* * *

"A college may ignore cheating in examinations and plagiarism in the writing of themes; but if it has a strict rule against dancing, card playing, and the use of tobacco, its friends think of it as a Christian institution. It may repudiate its contracts, be unfair to its faculty and employees, and misrepresent its courses of study to prospective students; but if it dismisses classes while it holds a religious revival, its constituency regards it as an authentic Christian college."—*The Test of a Christian College—William P. Tolley—The Christian Student, August, 1936*.

